

March 13
1930

CENTENNIAL YEAR

1930

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

"We are only capable of comprehending that certain things exist, which we may acquire by certain fixed principles. If men would acquire salvation, they have got to be subject, before they leave this world, to certain rules and principles, which were fixed by an unalterable decree before the world was."—JOSEPH SMITH.

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Thursday, March 13, 1930

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OBJECTIVES OF "MORMONISM"*

ELDER BRIANT S. HINCKLEY

DURING this conference frequent reference has been made to the fact that the Church, to which we belong, is fast approaching the one hundredth anniversary of its organization. I suppose when we reach that day, the 6th of April, it will be appropriately celebrated. Already people are beginning to think about it and look over the history of the Church, and measure its accomplishments. A hundred years is a good unit of time by which to measure the trend of events and thus determine the merits of an institution or the soundness of any policy.

Naturally, when we reach the hundredth anniversary of the organization of the Church, we might with propriety ask what the Church has done. What contribution has it made to mankind and the world? What are some of the really outstanding things it has done which have contributed to the well-being of the people? How has this Church met the responsibilities which have come to it? For responsibilities must come to all churches.

I suppose all churches have in common much the same objectives. They all have the same end in view. They seek to better the lives of men and women; to help them in their struggles; to sustain them in their endeavours; to bring to them the sweetness and satisfaction that spiritual experiences ought to bring to men.

*From an address delivered in the Tabernacle, Salt Lake City, Utah, U. S. A., on Sunday, January 19th, 1930.

This objective is common to us; but as I see it, the Church of Jesus Christ of Latter-day Saints has at least three distinct and definite objectives. The first is to preach this Gospel to every nation, kindred, tongue and people, to declare its glad tidings to the world, so that men and women everywhere shall have the advantages and blessings which it has to offer. And well has the Church carried out the work of preaching the Gospel.

It would be inspiring if every man under the sound of my voice who has been on a mission were to stand up. It would be surprising to see the number who have, at their own expense, gone—many of them to the ends of the earth—to preach this Gospel, and to bear their humble testimonies.

One of my early and impressive experiences was listening to a testimony which was borne by a humble Scotchman who had joined the Church many years before in his own country. He had but recently returned from a mission to Armenia. He told the experiences which he had passed through, how difficult his work had been; unable to speak the language, alone and far from friends and home; but he continued, finished his mission and returned home. He said, with great soberness: "Do you think I would undertake an experience of that kind for money? No. Do you think I would do it for any man? No. I did it because I had the truth in my heart, and I was called to do it by the authority of God."

AN EDUCATIONAL FACTOR

If one could see standing in line all the brave men and women who, since the organization of this Church, have left their homes and borne their testimonies in the various parts of the civilized world, he would see a long procession of men and women who have made a real sacrifice, the like of which no other church has ever made. What a great educational factor this missionary system is!

Many years ago a distinguished educator was giving a series of lectures in a summer school in this state, and it was his practice to arise early in the morning and walk about the city and engage in conversations with the working people without their knowing who he was. He went into a blacksmith's shop and talked with a humble blacksmith with hard hands, and in the course of the conversation the blacksmith said: "When I was on a mission in New Zealand I saw this." He talked to a man in his garden. He said: "When I was on a mission in Europe I saw this." These were just examples. After living here and making these investigations he concluded that we were indeed a cosmopolitan people. "Your men go all over the earth and bring back new ideas; you have a great educational system," was his conclusion.

This morning we had some priests speak to us. These young men all referred to the fact that every boy in the Church looks for-

ward to the day when he may become an ambassador for his Church; when he shall go forth as an exponent of the principles of the everlasting Gospel. Is not that a splendid thing for a young man to look forward to, preparing to become a representative of a great people, bearing an important message to the world? That has a very beneficial effect upon the lives of the young men! I heard George Q. Cannon, speaking from this stand, say: "The 'Mormon' missionaries have a better contact with the people of the world than any other people, because of the circumstances under which they live and travel."

A VALUABLE EXPERIENCE

I wonder if any experience could ever come to a boy that really contributed more to the development of the finer qualities of his soul, than to go upon a mission, far from friends and home, obliged to make the Almighty his friend; to get down on his knees and plead with his Maker to help him carry out His purposes.

When a boy gets on his knees and his heart rises towards heaven, he is getting something into his soul that will build a true man. Can any educational institution offer a training comparable to this? The Church is greatly strengthened by this missionary work.

You parents who are sitting before me can perhaps recall the day when a letter came from a boy in a far off land. He sent you his photograph. You look at his grave and handsome face and see something in it a little finer than you ever saw before. Your heart swells with pride. You forget your sacrifices.

It helps and strengthens the Church in other ways. It gathers people from all parts of the civilized world. I see a man sitting in this audience, who is here as a result of it. I heard him say that he was breaking stones on the road in his native land when a humble missionary came to his father's home and bore his testimony to the family. Their hearts were touched by what he said. Some of them accepted the Gospel and came to this land. This man is now in a prominent position in the Church.

One day a man came into my office and I said: "John, tell me the story of how you came here." It was a simple, thrilling, romantic story. He came from southern Europe. There was an elder put in jail for preaching in this man's native city, so he took him something to eat. As he passed the food through the bars the man said: "These people do not understand me. I am not a wicked man. I am here for no ulterior purpose. I have the truth which would help them and they do not understand me, and they have put me in jail." And he bore his testimony through the iron bars to this man. "It touched me; it went to the bottom of my heart. I could never get rid of it. Finally I joined the Church

and came to this country." I suppose there are many people in this audience who have had similar experiences.

A people like we are—comparatively small—with more than two thousand missionaries in the field to-day, carrying this work on! The ingenuity of men never devised any scheme like that, never!

THE SUPREME WORK

Well, this is one phase, to preach the Gospel to every nation, kindred, tongue and people. What is the second? To develop the lives of the members of the Church. Does it do that? It does, as no other institution can. What is the Church for? Why do we belong to it? What is the necessity of religion? I will tell you in a word what it is for, and I am no philosopher. It is to help every man make the most of himself. Character-building is the supreme work of man. The purpose of the Gospel is to help a man to rise to higher levels, to discover his possibilities and develop them, to build the finest, soundest, noblest, sweetest character that it is possible for him to build. If it does not contribute to that end, it cannot help him. That is its mission—to help men to become better, to plant hope in their hearts and to inspire them to higher things.

The third I only mention, and that is to build up a righteous community, a community made up of righteous individuals who shall subdue the earth and prepare it for the second advent of the Master.

In conclusion, may I mention in this connection one of the outstanding contributions which "Mormonism" has made to the world, which has been referred to several times in this conference? It is told in the first vision of the boy Prophet Joseph Smith. It is marvelous that the experience of a boy should clear away the mist and fog that enveloped man's understanding of the existence, the personality, the purposes of Almighty God, and make clear to the world man's relationship to his Maker! No philosophy of man approaches in beauty and perfection the great philosophy contained in the revelation of Joseph Smith.

"My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join." I say that the Latter-day Saints rest their case on the genuineness and divinity of this vision; and the history of the Church for one hundred years gloriously vindicates it. It is an inspiring thing to view from the summit of a hundred years the course which this Church has taken. It not only strengthens one's faith, but quickens and gladdens one's heart. We will step into the second century with the assurance that this cause will triumph gloriously on the earth, and that it may do this speedily is my prayer, and I ask it in the name of Jesus Christ. Amen.

OUR CHURCH LEADERS—JOHN TAYLOR

THIS IS the third of the series of articles on the Presidents of the Church, and, as noted in the M. I. A. Mannual, is part of the course of study for the present season.

JOHN TAYLOR.

(Taken mainly from the *Life of John Taylor*, by Roberts.)

I. *Some of His Outstanding Characteristics :*

1. *Spiritual Strength :*

John Taylor possessed a portion of the Spirit of God and was very happy. Manifestations of its presence were frequent, not only in the expansion of his mind to understand doctrines and principles, but also in dreams and visions. "Often when alone," he writes, "and sometimes when in company, I heard sweet, soft melodious music, as if performed by angelic or supernatural beings." When but a small boy he saw in vision an angel in the heavens, holding a trumpet to his mouth, sounding a message to the nations. The import of this vision he did not understand until later in life.

While crossing the British Channel the ship he sailed on encountered severe storms, which lasted a number of days. He saw several ships wrecked in that storm, and the captain and officers of his own ship expected hourly that it would go down. But not so with our young emigrant. The voice of the Spirit was still saying within him, "You must yet go to America and preach the Gospel." "So confident was I of my destiny," he remarks, "that I went on deck at midnight, and amidst the raging elements felt as calm as though I was sitting in a parlour at home. I believed I should reach America and perform my work."

2. *Courage :*

"Defiance of Mob in Ohio:" A little before meeting time a number of the brethren came running to the house where he was stopping with the information that the whole town was gathering and that a number of men had proposed tar and feathers, and boasted they would dress him with them if he undertook to preach. The brethren advised him not to attempt it as they were not strong enough to protect him. After a moment's reflection, however, he decided to go and preach. The brethren remonstrated; they knew the tar and feathers were prepared and that he could not escape. He replied that he had made up his mind to go; they could go with him if they chose, if not, he would go alone.

A very large concourse of people assembled to listen to him. He told them that he was from Canada, a land of monarchial rule, and eloquently depicted the glory of American freedom; then he said: "But, by the by, I have been informed that you propose to tar and feather me, for my religious opinions. Is this the boon you have inherited from your fathers? Is this the

blessing they purchased with their dearest hearts' blood—this, your liberty? If so, you now have a victim, and we will have an offering to the goddess of liberty." Here he tore open his waist-coat and said: "Gentlemen, come on with your tar and feathers; your victim is ready; and ye shades of the venerable patriots, gaze upon the deeds of your degenerate sons! Come on, gentlemen! Come on, I say, I am ready!"

No one moved, no one spoke. He stood there drawn to his full height, calm but defiant—the master of the situation.

So outstanding was his courage that at his funeral services a shield, on which was written "Champion of Liberty" was made part of the decorations.

On one occasion he wrote: "I was not born a slave! I cannot, will not be a slave. I would not be a slave to God! I would be His servant, friend, His son. I would go at His behest; but would not be His slave. I would rather be extinct than be a slave. His friend I feel I am, and He is mine. A slave! The manacles would pierce my very bones—the clanking chains would grate upon my soul—a poor, lost, servile, crawling wretch to lick the dust and fawn and smile upon the thing who gave the lash! Myself—perchance my wife, my children—to dig the mud, to mould and tell the tale of brick and furnish our own straw! But stop! I am God's free man: I will not, cannot be a slave! Living, I will be free here, or free in life above—free with the Gods, for they are free; and if I am in the way on earth, I will ask my God to take me to my friends above!"

3. Honesty and Caution:

During a period that he was in straitened circumstances, a member of his family was out of fuel, and without the means to purchase any. She sent word of the situation to him; having no money, and not wishing to go in debt as long as he saw no prospect of repaying it, he sent to her his new overcoat, as that was the only thing he had at hand which could be turned into money. It was accompanied with a kind note that directed one of his sons to dispose of it, and deplored the rather close circumstances in which they were placed. "I can get along very nicely with my old coat this winter," he wrote. "It is a little faded, but then I prefer a faded coat to a faded reputation; and I do not propose to ask for accommodations that I am not prepared to meet."

4. Thoroughness:

He had adopted in practice some most excellent maxims which would have insured him success in any business he might have chosen. What they were may be seen in this: If he plowed a field it must be done well. He was not content to merely skim over the ground. If the ground was hard or rocky in places, someone must ride on the beam and the plow made to do its work. Moreover, the furrows must be straight. If he planted trees the holes must be made large; in setting them in, the fibres of the roots

must be spread out and the soil placed round them carefully and then be well watered that they might have every chance to live.

5. Loftiness of Purpose :

During his stay in Paris he visited the Palace Vendome, and with a number of friends ascended Napoleon's Column of Victory. His companions scratched their names on the column as thousands had done before them. Seeing that Elder Taylor had not written his name, they asked him to write it with theirs. "No," he replied. "I will not write my name there, but I will yet write it in living, imperishable characters!"

6. Personality :

President Taylor was nearly six feet in height and of fine proportion, that combination which gives activity and strength. His head was large, the face oval and the features large, strong, and finely chiseled. The forehead was high and massive, the eyes gray, deepset, and of a mild, kindly expression, except when aroused, and then they were capable of reflecting all the feelings that moved his soul, whether of indignation, scorn or contempt. The nose was aquiline, the mouth well formed and expressive of firmness, the chin powerful and well rounded.

In his manner he was ever affable and polite, easy and gracious, yet princely in dignity. In his intercourse with others he was familiar but never vulgar. "His eloquence was a majestic river full to the point of overflowing its banks." His voice was clear, strong, resonant, and of wonderful compass.

II. *His Contributions :*

He proclaimed the Gospel in many lands; and as a champion of truth, stood ready to meet all who assailed it; and whether he met his opponents in the forum, before a multitude steeped full of prejudice against him, or in the columns of the public press, he was equally successful in vanquishing them by his powerful statement of the truth, backed by a peculiar ability to expose the weakness of his opponent's position.

So prominent was the career of John Taylor in the Church, as a trusted friend of the Prophet Joseph Smith, with whom he may be said to have shared martyrdom; as a founder and editor of Church periodicals; as a preacher of the Gospel; as an apostle, as a pioneer of Utah; as a legislator; and, finally, as president of the Church during one of the most trying periods through which it has passed in its eventful career, that the literature of the Church would be incomplete without his history.

(Continued on page 170)

DISTRICT CONFERENCE CHANGES

THE date of the Sheffield District Conference has been changed to March 23rd, and the Norwich District Conference will be held March 16th.

THURSDAY, MARCH 13, 1930

EDITORIAL

RELIEF SOCIETY COURSE OF STUDY

THE Centennial Lessons for the Relief Societies of the European Missions are now ready for distribution. District Presidents have an ample supply on hand. The work outlined should be undertaken at once.

The Theology division, prepared by Elder Weston N. Nordgren, deals with the Evidences of the Divine Origin of the Book of Mormon. It contains many new and interesting facts, culled from many sources.

The Social Study division, prepared by Sister Leah D. Widdsoe, treats of live, practical themes under the title Home and Health. It is a splendid continuation of the Word of Wisdom lessons, which have given such general satisfaction.

The Literary division, prepared by Elder Alvin G. Pack, entitled Women-Founders of the Church, is a series of entrancing stories of the participation of women in the work of the Restoration.

The authors have done their work well; and the lessons make an attractive and very readable Relief Society program for the remainder of the year. The booklet, which contains profitable reading for members and investigators, whether in the Relief Society or not, should be in the homes of the Latter-day Saints in Great Britain. It is a worthy Centennial Year contribution.—W.

HOME-MADE PAGEANTS AND PLAYS

“A SHEAF OF HOME-MADE PAGEANTS AND PLAYS” is the title of a booklet recently published for the use of the European Missions. It contains ten of the many excellent entries in the Centennial Competition. It was impracticable to print more, but should the pamphlet prove acceptable, others may be published later.

These pageants and plays were intended primarily for the celebrations of 1930—the Centennial Year—but in theme and treatment they are suitable for use at any time, by any or all Latter-day Saint organizations.

Several pageants and plays in this pamphlet, involving only a few characters, are suitable for use in the outlined program for

the April 6th Branch Celebrations, and those in charge of the programs should secure copies, promptly, from the District Presidents.

The quality of the material included in this booklet is very good, and reflects favourably upon the abilities of the Latter-day Saints in these lands. The requirement of the Church that every member must stand upon his own personal knowledge and conviction, implies a membership with qualities above the average—qualities that permit an uncommonly complete use of one's natural powers. The excellence of the contributions in the "Sheaf" becomes, then, but another evidence, though a humble one, of the developing power of the Gospel of Jesus Christ, and doubly so, when it is recalled, that the work was done, chiefly, by busy persons, engaged in the daily toil of making a livelihood.

The pageants and plays make good reading, and teach in an interesting manner the history and doctrine of the Church. It is recommended for general use among the Saints.—W.

MARCH, 1830

NOTABLE EVENTS took place in March, one hundred years ago.

It was in the month of March, 1830, in all probability, that the Book of Mormon was actually published, for the Prophet writes in April that the Book of Mormon "had now been published for some time," and that "no small stir was created by its appearance."

One of the great modern revelations of the Lord to man, known as Section nineteen in the Book of Doctrine and Covenants, was received by the Prophet in March, 1830. In this revelation, the nature and the doctrine of the atonement is set forth plainly, as also the rational meaning of "everlasting punishment," which had been used improperly by theologians to frighten men into righteousness.

Finally, in March, 1830, the Prophet received the detailed instructions necessary for the organization and government of the Church. Many of these directions are assembled in Section twenty of the Book of Doctrine and Covenants.

March, 1830, was a busy month in the lives of Joseph Smith, Oliver Cowdery and the few who believed in the coming forth of the Gospel of Jesus Christ. Arrangements for the organization meeting were perfected, vigorous proselyting was carried on; opposition to the coming work, and persecution of the handful of converts, were gathering force, and the first assaults upon the integrity of the Book of Mormon, just published, were being made.

OUR CHURCH LEADERS—JOHN TAYLOR

(Concluded from page 167)

Of his book, *The Government of God* (show a copy of it if possible), Bancroft, the historian says: "As a dissertation of a general and abstract subject it probably has not its equal on point of ability within the range of 'Mormon' literature. The style is lofty and clear, and every page betokens the great learning of the author. As a student of ancient and modern history, theologian, and moral philosopher, President Taylor is justly entitled to the front rank." (*History of Utah*, 433 note.)

He is the author of a number of Latter-day Saint hymns. The following are enduring products of his poetic mind: "Go Ye Messengers of Glory," "O Give Me Back My Prophet Dear," "A Glorious Plan," and "The Seer, Joseph the Seer."

Following are some sayings of President John Taylor, taken from *The Government of God*:

1. "If the planets move beautifully and harmoniously in their several spheres, that beauty and harmony are the result of the intelligence and wisdom that exists in His mind. If on this earth we have day and night, summer and winter, seed time and harvest with the various changes of the seasons, this regularity, beauty, order and harmony, are the effects of the wisdom of God."

2. "There are two kinds of rule on the earth; one with which man has nothing directly to do, another in which he is intimately concerned. The first of these applies to the works of God alone, and His government and control of those works; the second, to the moral government, wherein man is made an agent. There is a very striking difference between the two, and the comparison is certainly not creditable to man; and however he may feel disposed to vaunt himself of his intelligence, when he reflects he will feel like Job did when he said, 'I abhor myself, and repent in dust and ashes.'"

3. "In God's government there is perfect order, harmony, beauty, magnificence and grandeur; in the government of man, confusion, disorder, instability, misery, discord and death. In the first, the most consummate wisdom and power are manifested; in the second, ignorance, imbecility and weakness. The first displays the comprehension, light, glory, beneficence and intelligence of God; the second, the folly, littleness, darkness and incompetency of man. The contemplation of the first elevates the mind, expands the capacity, produces grateful reflections, and fills the mind with wonder, admiration, and enlivening hopes; the contemplation of the second produces doubt, distrust and uncertainty and fills the mind with gloomy apprehensions. In a word, the one is the work of God, and the other that of man."

4. "What is the object and design of man's existence on the earth; and what is his relationship? For all this magnificent

world, with its creation, life, beauty, symmetry, order and grandeur, could not be without design; and as God existed before man, there must have been some object in man's creation, and in his appearance on the earth. . . ."

"The object of man's taking a body is, that through the redemption of Jesus Christ, both soul and body may be exalted in the eternal world, when the earth shall be celestial, and to obtain a higher exaltation than he would be capable of doing without a body. For when man was first made, he was made 'a little lower than the angels,' but through the atonement and resurrection of Jesus Christ, he is placed in a position to obtain an exaltation higher than that of angels. Says the Apostle, 'Know ye not that we shall judge angels?'"

5. "The Lord will say of persecutions as He says of the waves of the sea, 'Thus far and no farther.'"

—From the November, 1929, issue of the *Improvement Era*.

BRANCH CELEBRATION, APRIL 5th AND 6th, 1930

(As recommended by the Mission President)

1. *Saturday, April 5th, 1930. Branch Social.*

Theme: Gratitude for the Brotherhood in the Church of Christ.

This is to be a general Branch get-together affair in which the Branch Banquet is the central idea. Begin early.

(a) Handshake.

Someone should be appointed to be at the door to greet all and to make them feel at home.

(b) Opening exercises.

1. Use songs with Centennial motive.

2. Use the products of Branch members, if any are available and suitable.

(c) Welcome Greetings by the Branch President.

(d) A series of skits or acts.

Preferably original, expressing gratitude for the Gospel, and representing the Centennial idea. A small prize may be given for the best, if desired. 1. Priesthood. 2. Relief Society. 3. Mutual Improvement Association. 4. Sunday School. 5. Any other Branch organizations.

(e) Community Singing.

Keep the Centennial idea in mind.

(f) Branch Banquet.

The banquet may occur on the program at any point to suit the convenience of the people, especially those providing and serving the banquet. The Branch Banquet is recommended wherever possible. If a banquet cannot be arranged, use program as below. Make the meal simple and according to the Word of Wisdom. If a more formal meal is inadvis-

able, have a basket lunch. The young people and children should wait on the older people, and come in at the second serving.

(g) Toasts at Banquet :

1. To our parents. (x) By a Bee-Hive girl. (y) An M man.
2. Tributes to our children. (x) A father. (y) A mother.
3. Tributes to our missionaries.

By a member.

4. Tributes to our members.

By a missionary.

(h) Closing exercises.

Or, Instead of a Banquet : From "c" above :

(f) Recitation.

By one of the children.

Use the Centennial Competition material.

(g) Specialty dancing or folk dancing.

By the younger members.

(h) Vocal duet.

From Centennial material.

(i) A play or pageant or pictures.

Hold the Centennial idea.

(j) Closing exercises.

2. *Sunday Forenoon, April 6th, 1930.*

(a) Opening exercises.

Follow usual Sunday School procedure.

Keep the Centennial Celebration spirit in mind throughout the program.

(b) The Sacrament should be administered.

Music. Appropriate to day and occasion.

(c) Address : A Child Shall Lead Them.

By a local Sunday School worker.

(d) Reading.

Doctrine and Covenants 29 : 46-47 ; 68 : 25-28 ; 93 : 40-42.

By a local member.

(e) The Book of Mormon and Its Witnesses.

1. Four persons in costume ; one girl or woman and three boys or men.

2. The woman steps forward alone and recites the full title page of the Book of Mormon, ending with the words, "Translated by Joseph Smith, Jr."

3. The three men come upon the stage and recite in concert the testimony of the three witnesses.

4. If the Branch is large, eight more men or boys may come forward and recite the testimony of the eight witnesses.

(f) Music.

(g) Pageant : Dealing with the organization of the Church.

(Selection may be made from the the collection : "A Sheaf of Home-Made Pageants and Plays," to be secured from the District President.)

1. Select one of the Centennial Competition numbers.
2. The participants should be in costume to enhance the effect.

(h) Reading.
Centennial poem or other Centennial material.

(i) Remarks.
By a missionary.

(j) Closing exercises.
Keep the Centennial spirit in mind.

3. *Testimony Meeting, Sunday Afternoon, April 6th, 1930.*

Theme : A Time of Rejoicing.

(a) Opening exercises.

Use selections with Centennial spirit.

(b) Sacrament.

(c) Sustain officers of Church, Mission, District and Branch.

(d) Recitation or reading.

1. Doctrine and Covenants Sec. 20 : 1-4 ; 21 : 1-6, by a woman.

2. Doctrine and Covenants, Sec. 6 : 1-9, by a man.

(e) Music. Remember the Centennial motive.

(f) Testimonies. Attempt to have every person present express his feelings. Do not hurry the meeting ; there will not be another like it in a century. Break the period of testimony-bearing with a song, or a reading from the Doctrine and Covenants, or both.

(g) Closing exercises.

4. *Jubilee Meeting, Sunday Evening, April 6th, 1930.*

Theme : A Voice of Gladness.

(a) Opening exercises.

Fit the music to this day.

(b) Reading or recitation.

Doctrine and Covenants, Section 128 : 19-23.

(c) Music.

"Let the Mountains Shout for Joy."

Choir, quartette or congregation. Practice in advance.

(d) Address : The History of the Church Throughout a Century.

Make the address a review of the history of the Church.

Speak about fifteen minutes.

Probably by a missionary.

(e) Address : What the Gospel has Done for Me.

By a local brother. Five minutes.

(f) Address : What I can Do for the Gospel.

By a local sister. Five minutes.

(g) Music. To fit the occasion.

- (h) Address: The Fruits of the Gospel.
Probably by a missionary. Speak about fifteen minutes.
- (i) One Minute Silence. All arise and stand silent for one minute in honour of the glorious events that occurred one hundred years ago this day.
- (j) Reading or recitation.
Doctrine and Covenants, Section 133: 16-34.
- (k) Music.
- (l) Closing exercises.
Last hymn: "We Thank Thee, O God, for a Prophet."

NEWCASTLE DISTRICT CONFERENCE



MISSIONARIES AT NEWCASTLE CONFERENCE

Front row, left to right: Elders Wesley D. Amott, British Mission office; Rulon S. Scoville, Sheffield District; President Lowell R. Rich (incoming District President); President John A. Widtsoe, European Mission President; Sister Josephine B. Lund, President British Mission Relief Societies; President A. William Lund, President British Mission; Elder Kenneth Lund, British Mission office; District President Weston R. Clark; Elders Robert L. Bradford and Colin M. Edward, Newcastle District; second row: Elder Edward E. Morgan, Sheffield District; Elders Lorin B. Daniels (District Clerk), Raymond Searle, B. Kenneth Lunt, Wayne H. Nielson, G. Ronald Carter and Ural Sheppick, Newcastle District; President Paul A. Peterson, Manchester District; third row: Elders Harold E. Dean, Merlin L. Hamilton, Eldon P. Darley, Ralph S. Olpin, Harding H. Higham, Clarence H. Taylor, Joseph R. Greenhalgh and Fay E. Bates, of the Newcastle District.

The Centennial Anniversary of the organization of the Church was fittingly celebrated according to the suggested Centennial program at the Newcastle District Conference held Saturday, Sunday and Monday, April 22nd-24th, in the Latter-day Saints' Chapel, Osborne Road, West Hartlepool. The pageant "The Kingdom Glorious," was well presented. The events and accomplishments of the past hundred years were portrayed in speech and music. President John A. Widtsoe of the European Mission, and President and Sister A. William Lund of the British Mission discoursed on subjects suited to the occasion.

Those shown in the accompanying picture and Elder Clifton G. M. Kerr, of the British Mission office, were present. District President Weston R. Clark was released and Elder Lowell R. Rich was sustained in his stead.

On Saturday, a contest program and a lantern slide lecture were given. A basket lunch was enjoyed by all. At an inspiring missionary meeting continuing throughout Monday, the Elders bore vigorous testimonies and much instruction was imparted by the visitors. In the evening a memorial banquet was held with a series of splendid toasts.

The successful Newcastle Spring Centennial Conference was uplifting and instructive.

LOWELL R. RICH, District President.

FROM THE MISSION FIELD

Doings in the Districts: *Birmingham*—At Worcester, where there are no members of the Church, a concert was given on February 26th by the investigators and friends, the proceeds of which are to be used in the purchase of hymn books. About one hundred people were in attendance.

Hull—On Friday, February 21st, a well attended social was held by the members of the Grimsby Branch, at which a good program and games were enjoyed.

Appointments and Releases: Elder Joseph A. Checketts was appointed Secretary of the British Mission on February 20th, to succeed Elder Clifton G. M. Kerr.

On February 20th, Elder Junius E. Driggs was appointed Treasurer of the British Mission.

Elder Justin B. Lillywhite of the Sheffield and Welsh Districts was honourably released January 20th and sailed from Cherbourg on February 20th aboard the *George Washington* for his home in America.

Transfers: The following missionaries have been transferred from and to the Districts specified: Elder Richard C. Badger, Leeds to European Mission Office; Elder Clarence V. Bigler, Liverpool to Birmingham; Elder Thomas R. Butterfield, Manchester to Leeds; Elder Edward E. Drury, Jr., Liverpool to Ulster; Elder Richard M. Gledhill, Nottingham to Welsh; Elder Joseph R. Greenhalgh, Scottish to Newcastle; Elder J.

Ferrin Gurney, Welsh to Scottish; Elder Roland G. Manning, Scottish to Nottingham; Elder Alma C. Palmer, Ulster to Manchester; Elder Raymond Seale, Leeds to Newcastle; Elder A. Fenton Smith, Newcastle to London.

Arrivals and Assignments: The following missionaries arrived at Plymouth, on February 14th, aboard the *George Washington*; they have been thus assigned:

For the British Mission: Ralph Clement Bardsley, Centerfield, Utah, to the Hull District; Stephen S. Moore, Salt Lake City, Utah, to the Hull District; Clifford L. Ashton, Salt Lake City, Utah, to the Liverpool District; Leon Whiting, Rupert, Idaho, to the Liverpool District; Richard Morris Cowan, Salt Lake City, Utah, to the Manchester District; Harold Evans Dean, Salt Lake City, Utah, to the Newcastle District; Elbert G. Adamson, Holliday, Utah, to the Norwich District; Joseph D. McAllister, Huntington Park, California, to the Norwich District; Rex Archibald Meeks, Raymond, Alberta, Canada, to the Nottingham District; Welden C. Roberts, Kaysville, Utah, to the Sheffield District; Clyde Burrows Crow, Salt Lake City, Utah, to the Welsh District; Otto Done, Tucson, Arizona, to the Ulster District.

For the French Mission: Alma B. Knapp, Ogden, Utah; Henry J. Lambert, West Point, Utah; Lawrence S. Olsen, Salt Lake City, Utah; Hortou R. Telford, Salt Lake City, Utah.

DEATHS

ROWBOTTOM—Brother Joseph Rowbottom, of the Hyde Branch, Manchester District, passed away on February 13th, at the age of seventy-nine years. Funeral services were held under the direction of President Paul A. Peterson. Interment was in the Gee Cross Churchyard. The grave was dedicated by Elder Wayne R. Nelson.

TWEEDY—Sister Mary Blackburn Tweedy, aged seventy-three, a faithful member of the Leeds Branch, Leeds District, for twenty-nine years, passed away on February 6th. Services were held in her home and the body was taken to Brompton, her girlhood home, for burial. Elder Robert V. Moncur dedicated the grave.

BRITISH MISSION ADDRESS: A. WILLIAM LUND, PRESIDENT, 23 BOOTH STREET, HANDSWORTH, BIRMINGHAM

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